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expansion from the French in America is an open question, to say the least. Why the Jews still cling tenaciously to their religion and national ideals while half a dozen of their neighbors in similar localities have been blotted out, may or may not be explained on grounds of geographic influences. In the treatment of so large a field it is impossible to avoid many seeming misconceptions and errors of fact. But a mere enumeration of these does not invalidate the genuine claim which the subject of anthro-po-geography has upon the progressive student. A new vantage-ground for the study of man is here offered to us and, whether generally recognized or not, it is an aspect of history more and more to be reckoned with in the field of genuine scholarship.

O. G. LIBBY.

World Organization as Affected by the Nature of the Modern State. By DAVID JAYNE HILL. (New York: Columbia University Press. 1911. Pp. x, 214.)

IN this work, consisting of eight lectures delivered on the Carpentier Foundation at the Columbia University, the author has sought to show the rationality and feasibility of a general and continuing peace and régime of justice between the nations of the world. This conclusion is predicated upon the growth of a jural consciousness among civilized peoples, and the concrete embodiment of this consciousness in the modern state. Because the modern state is now viewed as a juristic person, possessing rights and owing obligations, and is regarded as having for its essential function the maintenance of justice, Dr. Hill argues that it can enter into a juristic scheme of world-organization without derogation of its autonomy or destruction of its independence. This comprehensive international organization would be juristic in character in the sense that the individual sovereignties party to it would each recognize the definite rights of the others, and provide for the settlement of all disputes that may arise between them by peaceable means and according to juristic principles similar to those which they themselves apply and enforce in the determination of controversies between their own subjects. Dr. Hill places himself squarely among those who hold that there are no international questions which may not thus be equitably and satisfactorily settled. "There are in the world", he says, "no demonstrable rights or interests, as between well-organized States, which may not be adjusted without bloodshed." In the several chapters of his book the author deals successively with the state as the embodiment of law, as a juristic person, as the promoter of general welfare, a member of an international society, a subject of positive law, a mediator of guarantees, and as a justiciable person. He shows the inadequacy of alliances, of the principle of the balance or equilibrium of power, of neutralization, and of federations as means of securing a world-organization. The one efficient means is declared to be the preservation of the independence

and sovereignty of the individual states together with the recognition by them that their relations *inter se* are juristic in character, and that the rights and duties growing out of these relations are juristic and to be accepted and enforced as such. Incidentally there is an interesting discussion of the old question whether state policies are, or should be, governed by moral considerations, the affirmative of this proposition being strongly urged.

As a contribution to pacifistic literature the work is of undoubted value. As a study in political theory not so much can be said. In order to bring international and municipal relations within the same category and subject them to the same tests, essential distinctions are slurred over. Natural, moral, and jural laws are distinguished in definition but confused in practice; no clear definition of sovereignty as a legal concept is developed, indeed, it is expressly denied that the sovereign state has the ultimate law-making power; it is asserted that statute laws are not commands issued by a sovereign authority, but rather agreements as to what shall be received as laws, made by persons set apart for the purpose of legislation; "Nature" is spoken of as a veritable creative and volitional agency; the state is endowed with the attributes of moral personality and declared to have relations to the "law of nature" similar to those resting upon "the natural man"; Locke's social compact seems to be accepted and held applicable between the states; the state is held to be self-conscious and "capable of determining its actions by the power of choice inherent in its collective will". These examples sufficiently represent the general character of the author's reasoning within the field of abstract political theory, and with respect to this side of the work the reviewer has found himself in almost constant dissent. At times these defects in theory vitiate the arguments, but in general the thesis is well sustained, that the modern conception of the state, and of its functions makes feasible definite schemes for the avoidance of war.

W. W. WILLOUGHBY.

Three Thousand Years of Mental Healing. By GEORGE BARTON CUTTEN, Ph.D., President of Acadia University. (New York: Charles Scribner's Sons. 1911. Pp. xi, 318.)

THIS is a popular book with excellent initial and concluding chapters, but, except for these, more of a compilation of curiosities of literature than a history of the subject. As a writer on several notable psychiatric cases coming under his personal observation, Dr. Cutten offers a shrewd and sensible introduction to his work. Thus he points out that the religious healer is not able to succeed better than the non-religious; that the distinction between functional and organic diseases, though hard to draw, still holds good; that the failure of certain healers is not because they have lost their powers, but because they have lost their reputation; and, finally, that mental healing creates nothing new, but simply makes use of the normal mechanism of mind and body.